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MISSIONS DEPARTMENT.

From the London Missionary Register.

NEW ZEALAND.

(Continued from page 97.)

Proceed to lay before our readers the communications mentioned in our last.

Settlement at Wytanghee.

Journal of Mr. Kendall, he mentions the date of May 19th, the purchase of fifty acres of land, from the Warrackie, at Wytanghee, further inland than Ranghee-Hoo, the settlement of the Society.

Subject Mr. Kendall writes to the London Missionary Register, from Ranghee-Hoo, Tippona, 6, 1815—

We perceived that we could not depend on the sawyers, and that we must employ our own. Mr. Hall thought it would be better to try what could be done on the side of the Bay. In Mr. Hall's river Wytanghee is preferable to any other place in the Bay, for the rafting of timber; as the adjacent country is in a very unsettled state, and commonly a great deal of plundering is going on. While the Warrackie had withdrawn themselves from Wytanghee, in order to cry for help, a party of strangers came on the sawyers in the night, and by a successful manoeuvre, bilked him out of his property. Shunghee, on hearing immediately repaired, with a party of people, to the residence of the robbers, who all fled at his approach, except a man and a few women. Shunghee, informed, related, with a great feeling, to the old man, how himself, and several others, had been plundered by the English at Port Jackson. He then how white men were punished for theft, and he said, as the people taken away this property, he should be taken away and destroyed the natives as many as had been guilty: on the people of Shunghee entered the plunderers, and carried his into execution. Warrackie's people also chastised them, but none of property has been recovered.

Mr. Hall is determined to persevere in the settlement at Wytanghee, notwithstanding this discouraging circumstance. Warrackie's son has sent a party to the protection of the sawyers, and will go back with Mr. Hall as soon as the active sets sail for Port Jackson. He and the blacksmith remain here. Mr. Hall accordingly removed to Wytanghee, from which place he writes to the London Missionary Register, under date of Oct. 24, 1815—

Timber being all wrought up at Tippona, we experienced great difficulty in procuring any more, on account of the shyness existing between the natives and the whites. After serious deliberation, Mr. Kendall and I agreed to settle at Wytanghee, about five miles from Tippona, and by so doing, nearer the timber ground; being, on accounts, the most eligible place for a settlement, in all the Bay of Islands. Here we purchased fifty acres of land, on the South side, in consideration for which we gave five axes. The land here is level, and the soil good. It is overgrown with fern and small brush, which is cleared with very little trouble. We can procure plenty of fine timber brought hither by the natives. They fall it themselves, and down the river with their canoes, or by means of other purposes. We up hither in July last, and brought sawyers with me, and some timber.

We built a small wooden house; and I set the sawyers to work in cutting timber, and the friendly natives supplied us with fish. I also employed the natives in clearing and levelling the ground; for which I gave them fish hooks and pieces of iron in payment. We first formed a timber yard, and dug a foundation for a dwelling-house. I lived there with the sawyers; and my family at Tippona, until I had a wooden house, forty feet long and ten wide, in a substantial manner. The piece of work which I finished, was a flag-staff, to mark the return of the day, of which the natives are exceedingly observant. Mrs. Hall made a flag, which we hoist every Sunday.

Previous to this, I had told the natives that we were going to hoist a flag on a certain day, which no work was to be done; but it was to be kept in honor of the "Atua," which is the great Jehovah. This caused much conversation among them, and led them to look for Sunday with anxiety. The next Sunday morning, the flag hung down by the pole, and could not be distinguished at any great distance. A respectable Chief, who lives three miles from Wytanghee, sent a canoe, with a party, on purpose to see

whether the flag was up or not. Just before the canoe arrived, the breeze sprung up, and spread the flag; they returned, highly delighted indeed. They can see our flag from Kororadickie, across the Bay; and I believe that the natives there maintain regularly some outward observance of the Sabbath.

"I have now removed my family to Wytanghee; and Mr. Kendall proposes to have his house built at Tippona, and remain there; and, although it will be inconvenient to me, I mean to give him all the assistance in my power in building his house and school.

"I employ several natives constantly, in clearing ground, making fences, &c. I am also teaching some of them to saw timber. I have not been at much expense with them for clothing yet; although some European clothing is necessary, for cleanliness; and if the Committee should think proper to appropriate a small portion of coarse clothing to those domesticated natives immediately under my instruction, such as sawyers and other workers, about six in number, it would have a good effect, as they are frequently asking for clothing. They live chiefly on pork and potatoes, the produce of the place. I have got a garden of nearly half an acre of ground, fenced in and cultivated. Part of it is planted with fruit trees, and the remainder with Indian corn, peas, beans, pumpkins, and other vegetables; and I hope, with the blessing of God on our labors, that our little settlement will be able to support itself in a short time. We have a wide field for labor here; and if you could strengthen our hands by adding to our numbers, it would be highly desirable; as the forwarding of the great work is my constant endeavor, as well as fervent prayer."

In a subsequent letter, dated January 12, 1816, Mr. Hall writes—

"After I had removed my wife and family hither, a certain party of natives were very friendly with me; but there were others who threatened our lives. I have induced the natives to do, with my assistance, a great deal of work. We have been here but four months, and have got two small patches of wheat; one of which we have reaped, and the other is nearly ready. I have also got an excellent garden, full of vegetables; and about two acres of ground cleared for wheat.

"I wish to teach the natives to saw timber, and have made several attempts. They posed by working among the natives. They frequently annoy me by pilfering from them. There is no redress, however, but replacing them. They have stolen several of my tools lately; but I would not be prudent to be angry with them. I am often troubled in mind, when I am obliged to appear cheerful; and am not seldom at my wit's end; but, blessed be God! I am not at the end of His grace. All my support is from God's Holy Word and Spirit. May we find His grace sufficient for us! He alone is able to counteract the violence of his, and his people's enemies, and restrain the remainder of their wrath. I find much consolation and support in reading and singing the Psalms. Many passages are very applicable to my present situation; and especially the 14th Psalm. We have always matter for thankful praise. We have no occasion to hang our heads upon the willows, or yet have them out of tune, although we are in a strange land; for the mercies of God are new every morning. I should like very much to have a fellow laborer here in the work, that we might strengthen each other's hands, and praise Him together."

The promising prospects of Wytanghee were more than counterbalanced by the dangers to which the retired nature of the situation exposed the settlers. It has been already mentioned, in Mr. Kendall's Journal, under date of Jan. 29, 1816, that Mr. Hall had returned to Ranghee-Hoo, in consequence of having been plundered at Wytanghee. The circumstances which determined him to return are detailed in the following Letter, dated Wytanghee, Jan. 16, 1816—

"Yesterday, Captain Graham came over to our settlement; and left me a boat, and several articles out of his ship. He has been very kind indeed. After Captain Graham returned to his vessel, my friendly natives being up the country in search of potatoes, a strange party came over from the other side of the Bay, and got upon the top of the Sawyer's house. I went to desire them to come down; when they immediately laid hold of me, threw me down, got upon me, & brandished their war-instruments over me. It could be nothing but that same Almighty Power that saved Daniel out of the paws of the lions, that delivered me out of the hands of these savages. When my wife saw me seized, she came running toward me; when a native met her, and struck her in the face with a war-instrument, and knocked her down. When I got myself from under them, I beheld my dear partner lying motionless; I could not see a feature in her face for blood. Some friendly natives, being at a short distance, heard the alarm, and came to our assistance; and I hope they will get the use of her eye again, after a time.

They took from us our bedding, and pulled our clothing out of the boxes; but they had not time to take it all away, before assistance came. They took away my axe and some of my tools, cooking utensils, and fire-irons; and likewise my two guns, especially the double-barrelled gun, which was very useful to me, as I could go out occasionally in a morning, before breakfast, and bring home as many ducks, and other wild fowl, as would serve our family for two days. But when I think of the wonderful mercy of God, in sparing our lives, the loss of our goods is nothing. I cannot but think, from this great deliverance, that the Lord has work for us to do. I am sorry, however, that I am under the necessity of confining my exertions to narrower limits, by removing to Ranghee-Hoo for protection. Wytanghee is the garden of New Zealand. I have been here but four months; and we have already almost every useful kitchen vegetable in the highest state of perfection. I have reaped both wheat and barley, and have more nearly ready for reaping. I have got the natives to clear two acres more. I shall endeavor to induce them to carry on my cultivation; and shall give it in charge to some of the confidential Chiefs, paying them for their labor with suitable trade, and occasionally visiting them."

We have detailed these particulars; though Wytanghee has, for the present at least, been relinquished; because they give us a better insight into the situation of the settlers; and may serve as a warning to persons in their circumstances, to take a full and comprehensive view of things, and to sacrifice some present advantages for what may be best on the whole.

Improvement of the Natives. We trust that the plan of Adult Schools, now adopted with such advantage in the negro towns in Sierra Leone, will be acted on at New Zealand. The employment given to the natives by the settlers, is gradually improving them; and they cannot fail to benefit by the example of the settlers: but adult schools will be a most powerful instrument of advancing their obligation. Mr. Hall writes—

"When we first landed, we engaged the natives to build thatched huts for us, after their own fashion. Since that, I have built two wooden houses, beside the smith's shop. I have also made a boat, out of a canoe that we purchased from the natives. It is built in a regular manner, and strengthening the sides with additional planking. It was made to pull with six oars. We call it the "Experiment." It will carry between three and four tons, and sails well.

"I employ as many natives as I can, in preparing timber for fences, and in any other such work as they are able to do. I now consider myself as if I were at home, in the sphere of greatest usefulness; and what my hand findeth to do, I endeavor to do it with all my might."

General State of the Settlement. Mr. Marsden observes, under date of March 10, 1816—

"The following is the present establishment of the Society in the Bay of Islands—

"Mr. Kendall, his wife, three children, and one servant; Mr. Hall, his wife, and two children; Mr. King, his wife, and two children; the smith, with his wife, and one child; one carpenter, four sawyers, two of them married, and one child; Mr. Carlisle, who came out hither as a free settler, and is gone over to assist in agriculture, leaving his wife in New South Wales. Should he like to live in New Zealand, he will return with the Active, and take his wife with him. Mr. Carlisle will suit the natives well, if he should approve of living among them. It would be desirable if the Society could get two pious smiths to go out to New Zealand. A good boat or ship carpenter would also be very useful, if one could be met with. I should recommend none to come out, unless married.

"There are twenty-six men, women, and children, belonging to the settlement, who are supported by the Society, besides the wife, son, and daughter-in-law of the Captain of the Active, who maintain themselves.

"Mr. Kendall has been very diligent in his work; and will, I trust, be a great blessing to the poor heathen.

"Mr. Hall, though a very industrious man as can be, is not able alone to put up the necessary buildings, for himself and all the other persons belonging to the settlement. On this account, I sent over, in the Active, the carpenter mentioned in the preceding enumeration of the settlers, to assist in the necessary work.

"The Chiefs are so urgent to get mechanics of any kind, particularly smiths and carpenters, that I was induced to send over also the second pair of sawyers and their wives. They will be, I trust, but little or no expense to the Society; as I have sent them on my own account, to procure timber for the Active; and hope that their labor will cover their wages and maintenance. My main object, however, in sending these two families, was to promote the civilization of the inhabitants, and to add to the strength and respectability of the settlers; and thus to give them more weight and influence."

General Views.

To the Secretary Mr. Kendall writes—

"Although Africa and Asia are exten-

sive fields for missionary exertions, and will take greatly from the funds of the Society, yet the gospel must be preached in all nations; and when the character and situation of the New Zealanders are considered, and such fields in the Pacific Ocean are whitening already for harvest, I have no doubt many will cheerfully contribute to raise the Islanders from their deplorable state of barbarity and superstition. I am informed that the character of the natives of Owhyee is much improved by their intercourse with Americans. Perhaps some missionary will be, in time, induced to volunteer his services for the spot which witnessed the fall of Capt. Cook.

"Should it please God ever so to increase the missionary spirit, that a general attempt may be made to establish settlements of one, two, or more missionaries in the numerous Islands of the South Seas, or on the largest of them, I believe the work might be accomplished at a much less expense, and with greater care than any plan of the kind in the interior of an extensive continent. The easy access of the missionaries to the different islands by means of shipping, would be a great advantage to the cause, and the comforts of life might be easily conveyed to them."

We shall conclude with the sentiments of Mr. Marsden—

"I am happy to say, that I see the way preparing for the spread of the gospel in this part of the world. New South Wales will be the grand point for establishing the missions in the South Seas. I am more and more convinced of this daily; and observe the divine goodness removing difficulties, and furnishing the means for the healing of the nations. I shall do all in my power, while it pleases God for me to remain here, for this great work.

"I now feel the greatest gratification in being able, through the kind providence of God, to carry into effect, in some degree, what I have so long and so ardently desired. I feel the fullest conviction that the natives of the South Sea Islands will now receive the blessings of civilization and the gospel. The work is great, and many difficulties may oppose it: at the same time, it will go on. The foundation is now, I trust, firmly laid, and that no power on earth can overturn it.

"To impart the blessings of civilization and religion to the New Zealanders, is an object worthy of the British nation. A greater work, or a more noble undertaking, never was proposed to a nation. The Church Missionary Society has turned their attention to this important object—May the good Lord prosper their labors, and cause them to see their happy fruits every year."

SECOND REPORT OF THE AMERICAN BIBLE SOCIETY.

Encouraged by the increasing testimonies of public favor to the American Bible Society, and especially by indications of the divine blessing upon its efforts, the Managers entered with alacrity upon the labors of their second year, which they have been enabled to complete with unimpaired harmony.

In the infancy of an institution so great in its object, so comprehensive in its plan, and so varied in its relations, difficulties are to be encountered and experiments made, which require much counsel, caution, and zeal, while yet they occupy but a comparatively small space in its visible operations. Many of those which are most essential are least observed, because they are only preparatory, and therefore do not furnish, except to the skilful examiner, a satisfactory test of its real progress.

Such has been the experience of the Managers hitherto. They have been employed in laying foundations on which a fabric, not unworthy, they trust, of its noble inscription, may rely for its future eminence and stability; and they have had no time to spare.

One of the first measures which engaged their deliberations after the Anniversary Meeting of the Society, was the proper distribution of their stereotype plates. On this subject there existed an anxiety which demanded prompt attention, accompanied by circumstances involving questions of some delicacy. The Managers were fully convinced of the importance of affording every possible aid to the circulation of the Scriptures in distant parts of the country; of guarding against whatever might excite local embarrassments; and of preserving unimpaired the unity of the National Society, and the freedom of its agency through all its ramifications.

They, therefore, adopted as the basis of their proceedings with regard to the location of their stereotype plates, the principles contained in the following report of a Committee appointed to digest a plan for that purpose, which they feel it to be their duty to give at full length for the satisfaction of the members of the Society.

"The committee appointed to report a plan for the location and management of the stereotype plates belonging to the Society, respectfully report, That they have bestowed upon the subject referred to them that deliberation to which its great importance entitled it. In the opinion of the Committee, the stereotype plates, if judi-

ciously located and placed under proper regulations, cannot fail of being powerful instruments in spreading the knowledge of the Scriptures. But on the other hand, should local jealousy be excited by the distribution of these plates, or should they, by an inconsiderate location, interfere with the issue of Bibles from the Depository at New-York, they would counteract that great principle of unity of efforts on which the American Bible Society is founded, and from which its fairest hopes of success are derived. Hence it becomes important to ascertain the general principle which ought to influence the location of these plates; and this principle the Committee think they find recognised and explained in the Address of the Convention to the people of the United States. On consulting this Address, we find that it was the intention of the Convention that the Society should "furnish great districts of the American continent with well executed stereotype plates, for the cheap and extensive diffusion of the Scriptures throughout regions which are now scantily supplied at a discouraging expense." If, then, the principles thus recognised by the Convention be adopted by the Board, we are next to inquire how many sets of plates are to be disposed of. It is presumed that the Board will choose to retain for the use of their own Printing Establishment, the plates presented by the New-York Societies, and at least one set of the octavo and duodecimo plates executed for the Society. One duodecimo set has already been promised to the Kentucky Bible Society. Thus the Board have now one duodecimo and two octavo sets to dispose of. An important question here presents itself, which is, "Ought the octavo and duodecimo sets to be separated?" The Committee believe that the Board acted wisely in procuring the large plates. The smallness of the Bibles hitherto distributed by our Bible Societies has been a subject of constant complaint; and it appears from reports of Bible Associations in England, that the poor, when they subscribe for Bibles, generally prefer those of a large type, although the price is proportionally high. Many of the poor read imperfectly, and find a large type far easier to read than a small one; while to many of the aged, the small type is entirely illegible. At the same time the small type is the cheapest, and answers for a large majority of readers. If we separate the sets, one district will of the important advantages enjoyed by the more fortunate district which possesses the Scriptures in a more legible form: at the same time, another district will have an edition large and handsome indeed, but too expensive for gratuitous distribution. If, to remedy this inconvenience, it be proposed to place the two sets at such a distance from each other, as that an exchange of Bibles may constantly take place, the question immediately presents itself. Why incur the expense of two printing establishments, and the risk and trouble of a constant interchange of Bibles, when one establishment could supply each district with Bibles of the size desired? If it be admitted that the plates ought to be sent only to such districts, as in the language of the Convention, "are now scantily supplied at a discouraging expense," and that the large and small plates ought not to be separated, then it only remains to fix on the places in which the plates ought to be located, and the conditions on which the Society ought to part with them. The Board have already promised the Kentucky Bible Society the use of a set of the duodecimo plates; and for the reasons already mentioned, the Committee recommend to the Board to offer to the same Society the use of an octavo set also. Whether Lexington, which is the seat of the Kentucky Bible Society, is the best place which could have been selected for a printing establishment in that part of the state, is a question which the Committee are not called on to decide; but they believe that, with the exception of Pittsburg, it possesses superior advantages to any town west of the mountains; and it may reasonably be doubted whether the Pittsburg Bible Society possesses equal resources for printing Bibles, either on their own account, or on account of the Board, with the Kentucky Bible Society; which, from present appearances, promises to become a great and useful institution. There are other places besides Lexington, at which plates might be conveniently located; but the value of the plates is so great, and the reputation and future success of the Society will so materially depend on the prudence with which these plates are distributed, and the wisdom with which the use of them may be regulated, that the Committee hesitate in recommending at present any new location. The Society is yet without experience, & possesses little local information or acquaintance with the character and resources of its Auxiliaries. But little inconvenience can result from postponing the location of all the plates, except the two sets sent to Lexington, until the Board shall be put in possession of such information as may be necessary to make a judicious location. At present we are ignorant of the terms on which paper can be procured and Bibles printed in different parts of the United States; and it

possible that we might send the plates to a Society which could procure Bibles from another state cheaper than it could print them.

"With regard to the conditions on which the Board ought to dispose of these plates, it would probably be most expedient that they should be of general application. The committee, therefore, recommended to the Board the adoption of the following resolutions: viz.

"Resolved, that, whenever the Board of Managers shall grant to any Auxiliary Society the use of any of their stereotype plates, the grant shall be made on the following conditions:

"1st. The plates shall remain the property of the American Bible Society, and subject to be removed at the pleasure of the Board whenever, in their opinion, they can be more advantageously placed elsewhere. The plates shall be transported from N. York at the expense of the Board.

"2d. The Auxiliary Society to which the plates are sent may print from them, at their own expense, as many Bibles as they may think proper for gratuitous distribution or sale within their own district; but they shall not send out of their district any Bibles thus printed. The Auxiliary Society shall render to the Board, as often as may be required, a particular account of the number and cost of the Bibles printed and distributed by them.

"3d. In consideration of the gratuitous use of the stereotype plates, the Auxiliary Society shall cause to be printed, bound, and distributed, at the expense of the Board, & agreeably to their orders, as many Bibles as they may from time to time direct.

"The Committee beg leave to offer the following remarks on the above conditions:

"By the first condition the Board reserves the important privilege of changing the location of the plates, should expediency require it; and to this no real friend to the Bible cause can consistently object. The Board also assumes the expense of transporting the plates, and will thus render the offer of them more acceptable than it would otherwise be.

"On the second and third conditions, the committee would remark, that in the disposition of the plates the Board of course will be anxious not to violate any of the fundamental principles of the constitution. One of these principles is, that no auxiliary shall, at its own expense, distribute Bibles beyond the limits of its own district, the general Society being entitled to all the funds of its Auxiliaries which may not be appropriated to the distribution of Bibles within their respective districts. The Board cannot, therefore, either give or loan to any auxiliary a set of plates for the purpose of supplying any but its own district; otherwise the Society would lose its character of an auxiliary, would never have any surplus funds to transmit to the general Society, and would, in fact, become a branch of the American Bible Society: at the same time, it would be of comparative little use to send plates to an auxiliary, if the Bibles to be printed from them were never to pass the confines of the district, the principles of the constitution, and the prerogatives of the Society, and at the same time to render our plates instrumental in giving to the Bible as wide a circulation as possible, the auxiliary is restricted by these conditions from distributing Bibles out of its own district on its own account; and it is at the same time obligated to act as the agent of the Board when required. Every Society imposed this restriction on itself when it became an auxiliary; and the condition leaves to the auxiliary all the rights to which it is entitled. It may expend all its funds in supplying the wants of its own district. The auxiliary to which the plates are sent will probably begin immediately to print Bibles; and then, the Board will have all the advantages of an experiment, without participating in its risk. We shall soon ascertain on what terms Bibles can be printed at Lexington, for instance; and should we deem it advisable to establish there a great depot of Bibles for the supply of the Western States and Territories, the Kentucky Bible Society will, under the third condition, afford great facilities for the accomplishment of this important object. The Board may direct any number of Bibles to be printed for them, and may distribute them with no other trouble than giving an order on the Depository in Lexington.

"On the whole the committee believe, that the plan they now recommend is at least free from danger; that no injurious consequence will result from its adoption; and that until the Board shall possess more information it would be imprudent to locate the remaining plates, with the exception already mentioned; since in concerns of so much magnitude and importance it is easier to avoid mistakes than to correct them when made."

Conformably to the principles contained in the above report, an offer was made by the Board to the Kentucky Bible Society of a set of the octavo in connection with one of the duodecimo stereotype plates of the Bible. The Managers of that Institution have expressed their entire approbation and acquiescence in the conditions stipulated, and their grateful acceptance of the grant.

While using their endeavors "that the word of the Lord may have free course and be glorified" throughout the United States, and especially in those parts where there is an incredibly swarming population, the Board have not been unmindful of their brethren of the woods. The condition of these natives, divided from us by their language, their manners, their ignorance, their degradation,—by every thing which distinguishes savage from civilized man—too often by the fraud and other injuries of profligate whites, addresses to us a mute but piercing expostulation for that help

which they can obtain only in very small portions from any other quarter.

What their aggregate numbers are, it is impossible to calculate with precision, but small as their population is in proportion to the territory over which they are spread, yet surely it is not beneath the notice of Bible-philanthropy: nor, should they escape the extermination which threatens them, will they fail to make, by their conversion and increase, a large accession to the Redeemer's glory, when he shall appear "having on his head many crowns." The Managers have taken up this matter with a view to ascertain what is practicable in itself, and can be accomplished by the Society.

Two modes present the only alternative; either to teach them English, as the medium of their access to the Bible, or to translate it for their use into the vernacular tongue. The former has its advantages. It would put into their hands the same translation from one end of the Continent to the other; and that derived immediately from the originals, instead of being translated from a translation, as must in a considerable degree be the case if the Bible be rendered into Indian. It would tend to break down the great barrier to friendly intercourse between them and the whites of a better disposition than they are accustomed to see. It would facilitate the introduction of useful arts, and the exchange of their roving for a settled life. Having moreover no letters, it is not easy to embody their speech in sounds of the English alphabet, and no successful attempt has yet been made to simplify their language, when written, by the invention of original characters.

But these advantages are counterbalanced. In common with all other nations, the Indians are strongly attached to their mother tongue. They will not submit to the pain of learning another, without such a thirst for knowledge as no savages possess. You must either convince them of its necessity by instructing them in the things of God through an interpreter, or their children must acquire it imperceptibly from their familiarity with the white settlements around them. Experience shows the first to be an Herculean task; and the question will always recur, why the worship of God is not as acceptable in Indian as in English? The second cannot take place but upon a small scale; it is a very slow process; the Indian strength is weakened with its acceleration; the young people are in danger of learning vice as fast as they learn English; the tribe is ruined when it is able to understand you; and your end is defeated. Besides, the propagation of our language must keep pace with the extension of our frontier, we shall not readily gain admittance far beyond the line of the worst examples that can be set before them; and it will prove, not an encouragement, but a hindrance to their embracing Christianity. Their repugnance also to the whites, which, in this situation, must every day grow more inveterate from feeling themselves continually pushed off their lands, will be a serious obstacle to the white man's talk. Indians speaking to their brother Indians, "in the tongue wherein every one was born, the wonderful works of God," bid fair to carry the Gospel from the Mississippi to the Pacific, and from Canada to the Gulf of Mexico; while the English preacher is wasting his life in penetrating a few miles into their own country. And why should we imagine that God, with whom "there is neither Jew nor Greek, Barbarian, Scythian, bond nor free," may not in his mercy "open the hearts" of the red men of the woods, as well as of a "seller of purple," to receive the things of his word, and purify their lips to proclaim among their fellows, "the unspeakable riches of Christ?"

The principal difficulty in the way of the Indian translations of the Scriptures arises from the multiplicity of the Indian dialects. It is long since the researches of Philologists have explored the greater part of what were supposed to be radically distinct languages. Those of the Indians are ascertained, in many instances, to be dialects so near akin, that unlettered as he is, a young Indian can make himself master of several.

The branches to which the Managers would more immediately bend their attention, are the Mohawk and the Delaware. The former would serve for the Five Nations, the Tuscaroras, and the Wyandots or Hurons. The latter, or Delaware, is of higher importance, as it has extended itself further than that of any Northern tribe. It can convey the Scriptures to many kindred tribes that are strewn along the frontier of the United States from Canada to Georgia. These are the Monacas, the Shawanese, the Kickapoos, the Kaskaskias, the Twightwees, or Miami, and the Chippewas, Hurons or Algonquins. This last is said to be the most numerous tribe on the northern borders of the United States.

Among the Delawares the United Brethren have a mission already. The congregation amounts to about five hundred. They are taught to read in their own language; they cultivate the soil; begin to practice some of the mechanic arts; and are increasing both by natural population and by accessions from the neighboring tribes.

In their efforts to bring in these outcasts, who are indeed afar off, the Managers must submit to their circumstances, and take such parts of the Bible as from time to time they can procure to be translated. A beginning has been made. The Rev. Christian Frederick Dencke, one of the Missionaries of the United Brethren to the

It is satisfactorily proved, that where the Gospel has been introduced among the Indians, accompanied, as it regularly is, with improvement in civilization, the population increases; while that of the heathen tribes diminishes.

Delawares, stationed at New-Fairfield, in Upper Canada, has completed, and forwarded to this Board, a translation of the Epistles of John; and has also finished a translation of John's Gospel, and commenced that of Matthew; both which will probably be received in the course of the year.

The first, by request of the Managers, has undergone a revision by the Rev. Mr. Mortimer, of the United Brethren, in this city, and by him pronounced to be correct.

In consequence of this acquisition, the Board, on the 2d of April last, ordered an edition of one thousand copies, with the English on one page, and the Indian on the other. Of these, three hundred are to be sent to the Rev. Mr. Dencke, at New-Fairfield, and one hundred to Mr. Leuchtenbach, missionary in the State of Ohio, to be by them distributed among the Aborigines. The residue is lodged in the Society's depository, to be transmitted, as opportunity offers, to missionaries in other quarters, except so many as may be requisite to send to the British and Foreign Bible Society, and the National Bible Societies on the continent of Europe.

The Board has also voted a donation of one hundred dollars to the Rev. Mr. Dencke, to encourage him in the prosecution of his work.

With regard to the Mohawk language, the Managers find that the Gospel of Mark has been translated by the celebrated Indian chief, Brant; and the Gospel of John by Capt. Norton, a resident of Upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a Missionary among the Oneidas; and perhaps from Cornplanter himself, who is represented as very favorable to such an undertaking.

In the mean time, the Managers have ordered an edition of one thousand copies of Brant's translation of Mark, and Norton's of John, to be struck off and distributed among the tribes usually denominated the Six Nations.

The Managers cherish the expectation of receiving the countenance of the Christian community in the arduous attempt of translating the Bible into the Indian languages; especially as one Society has appropriated its surplus funds to be applied, under their direction, to this specific object.

[To be continued.]

From the Religious Remembrancer.

A NARRATIVE

Of the state of Religion, within the bounds of the GENERAL ASSEMBLY of the Presbyterian Church; and of the General Associations of Connecticut, New-Hampshire, Massachusetts Proper, and of the General Convention of Vermont, during the last year.

The history of the church of God contains a record of adverse, as well as prosperous events. Her members being sanctified only in part, at no time fully display that purity of conversation and conduct, which become a triumph to the adversaries on account of their carelessness or failures in duty. In the periods of her highest elevation, there is just reason to lament that there are many things to be found within her borders which are against her. Of these she is bound to take particular notice, as well as of the evidences of her Lord's presence and blessing. Thus doing she is not only reminded "that she has not already attained, or is not already perfect," but also constrained "to follow after, if that she may apprehend that for which also she is apprehended of Christ."

The General Assembly conscious of their duty in this respect, and trusting to the divine blessing for success in its performance, desire to give to that part of the church committed to their superintendence, a faithful Narrative of the causes of sorrow during the past year, as well as those of rejoicing. They begin with the former, which may be summed up under the following heads:—

1. *Erroneous principles on the subject of revealed Religion.*—If there is a religion revealed by God, it is as important to have correct views of its principles, to perform the duties which it enjoins in the various relations of life, as it is to have correct views of morality that our lives may be moral. Error in principle, invariably produces error in practice. To be ever learning and never coming to the knowledge of the truth, is characteristic of none but those who assume for the human understanding, the prerogative of setting in judgment upon the inspired truth of God; either "condemning the whole as an imposition, or undertaking to correct its alleged mistakes by abridging and falsifying its contents." Of the former class, we rejoice that their number and influence are diminished. Not many years past, they triumphed, to the regret and anguish of the followers of Christ. With brazen front, infidelity threatened the annihilation of the church, and the ruin of her Lord's authority. But the church not merely survives its attacks—she has increased in numbers and in grace, whilst her adversaries are compelled, though unwillingly to pay homage to the paramount claims of her God and Saviour, who is King of kings and Lord of lords. Few are to be found who respect themselves, openly opposing the truth of God as contained in the Scriptures. There are however some, within our bounds, who, whilst they profess to honor the authority of the Bible, with unhalloved hands, would cut out of its pages those passages which command us to honor the Son as we honor the Father, and rob the trembling sinner of the only hope of acceptance with God which his soul can cherish. The well beloved and only begotten Son of God they reduce to the level of frail humanity; & his work of redemption, to the mere fact of furnishing us a perfect example of conversation and conduct. By denying his character as a covenant surety

to bear our sins, and carry our sorrows, they lower his example as a righteous and holy man below that which his apostles and primitive followers afford us. And so far as we have had the opportunity of judging from facts, which have fallen under our observation, their principles have introduced among all who have embraced them, so great a conformity in their practice to the world which lieth in wickedness, as to render it impossible to discriminate them from the children of that world.

In connection with these Anti-Trinitarians, (for we reject the name which they have assumed, of Unitarians, holding the unity of God as strictly as they do,) are the Universalists, or the supporters of the doctrine of Universal salvation. It is a tribute however which we owe to truth, to say that whilst the Anti-Trinitarians, for the sake of consistency, are compelled to maintain the ultimate and eternal salvation of all, the Universalists believe in the doctrine of the Trinity and the atonement of the Lord Jesus. They however, by assuring all that they will be in the end forever happy, provide for the gratification of present desires and continuance in sin, whilst they live.

As these errors in principle do exist in some portions of our church, though we have good reason to believe that they are not increasing, the Assembly trust that they will be opposed and their ruinous tendency unfolded with fidelity and success.

2. *Sinful Practices.*—Of these the principal ones reported, are Intemperance and the Profanation of the Lord's day. To us it is a matter not only of regret, but of humiliation, that there should remain cause of complaint and sorrow, on account of their prevalence. The first is manifestly so ruinous to the health of the body and the participation of temporal advantages, and the last so fearfully destructive of every religious restraint and feeling, as to call for prompt condemnation from the men of the world, as well as the professors of the truth as it is in Jesus. The Lord's day viewed in a political light entirely, affords so many benefits calculated for the promotion of present enjoyment in all the relations of life, as to claim for it, the veneration and homage of sound Statesmen. But to men professing respect for the truth of God, it presents claims of higher authority, and we want no stronger evidence of their actual irreligion, than the fact of their profaning that day. As for those who indulge in intemperate habits, we affectionately remind them of their families, as well as themselves, and warn them of the wrath to come. They deliberately prepare themselves for disgrace, as well as disease; unfit themselves for the duties and enjoyments of the life which now is; and must look for the indignation of God through eternal ages in the life which is to come. "Who hath woe? who hath sorrow? who hath contentions? who hath brawlings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. I have seen them give their color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me and I felt it not; when shall I awake? I will seek it yet again." The Assembly earnestly recommend to all Judicatories, Ministers and members of their communion, to favor and support all efforts and endeavors to suppress this abominable vice.

3. *Failure of Duty on the part of professing Christians.*—Under this head we class lukewarmness, formality, carelessness and neglect of regular attendance upon the public and private ordinances of worship. They who are chargeable with this failure, have the strongest reasons for suspecting the sincerity of their profession, and apprehending the reprobation of their Master. To them strictly is applicable the fearful threatening denounced upon the Laodiceans, "Because thou art neither cold nor hot, but lukewarm, I will spue thee out of my mouth." They who are so far influenced by this spirit of lukewarmness, as to forsake the assembling of themselves together for the service of God on his own day, and do not offer up to him the morning and evening sacrifice in their families, nor partake of the sacraments of his covenant, particularly neglecting the baptism of their children; subject themselves to the discipline of his house; impair their own spiritual state; and if repentance be not granted, can look for nothing but condemnation from their Judge in the end. To hear that such gross defection in practice had appeared in any of our Presbyteries, was as painful in the extreme to our feelings, as the fact is disgraceful to the Christian character of those who are thus violating their duty, and injuring their own souls, together with the souls of the members of their families. To all these we address the words of Christ, "Remember from whence thou art fallen, and repent, and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." [To be continued.]

SABBATH SCHOOLS.

The first anniversary of the Philadelphia Sabbath and Adult School Union, was celebrated the 26th of May last. Their Report "embraced an account of the establishment, progress and present state of 43 schools, in which there are 586 teachers engaged, and 5970 pupils gratuitously instructed. There is perhaps no object to which the benevolent mind would more cheerfully contribute, than to enlighten the ignorant, and reclaim the vicious. Experience has already taught us the confirmed habits of vice. They are lost to all sense of duty or shame. Every generation has increased the number. The object of this Society is to arrest the progress of iniquity, by giving instruction to all the rising generation."—Philad.

FOREIGN MISSION SCHOOL.

Extract of a Letter from the Rev. CHARLES L. CORNWALL, to his friend in the vicinity of Boston, dated "Colchester, Conn. May 12, 1838."

The Foreign Mission School established at Colchester, commenced operations a year ago under very favorable auspices. It has been instructed by Mr. Edwin W. Dwight, Stockbridge, a candidate for the ministry. He is, as far as a thorough knowledge of a language, and liberal donations have been made among the towns and congregations in the vicinity, in the various necessities of life, the support of its members; as they are wholly dependent on charity, except what they can earn in their own labor, in working one day in the winter, and two in the summer. The number has increased to 17; of whom twelve are of the Ojibwee, and the other five of the Ojibwee and two of the Chippewas. These are all natives; and are members of the Ojibwee youth are also members of the Ojibwee, who are learning the language of Ojibwee, with the first that shall be sent. About a dozen of them are pious. Their improvement has been rapid; and evinces both genius and application. Some of them have already become English scholars—have acquired the knowledge of English Grammar, Reading, Penmanship, Arithmetic and Geography. I attended the first annual examination on Tuesday of last week, and was not a little gratified with the extent of their attainments. On the day following, was the inauguration of Rev. Hermann Daggett, as principal of the institution. He is a worthy man, and a man of regular habits, and has long experience in the business of education. An occasion to new and interesting collected a great concourse of people. A very appropriate and animating discourse was there delivered by Rev. Mr. Harvey, of Goshen, N. H. In the name of our God, we will be your banner. After the sermon, Mr. Daggett inducted into office, and delivered an appropriate and evangelical address. This was followed by an affectionate valedictory from Mr. Dwight to his pupils; and a prayer by Rev. Dr. Chapin. The exhibition of the pupils followed.

English declaration was spoken by a young man; an aboriginal from Canada, and with much animation and correctness, by George Tomarree. A dialogue was then read in Ojibwee language, by four of the Ojibwee youth, with animation and propriety. The Ojibwee, who had a part in the dialogue, closed performance with an address to the audience, in the most striking manner. Under two of his companions had sung one of the barbarous songs of Ojibwee, which I can give you no adequate description. Hopewell, professor of religion, broke out in the following tender and animated apostrophe to the audience: "Such," (pointing to the two singers) "are Christian friends, are the highest amusement Ojibwee—these are the sublime joys of our ignorant countrymen can boast. They are nothing of that God who made the world, and that Saviour who died to redeem it; they are to gods of wood and stone. They pray for them and send them the good. They daily perishing for the want of those blessings enjoy. Divine Providence has cast us upon these shores, and upon the arms of your charity, the fruits of your benevolence we have richly received and we humbly thank you. Our bodies have been boundlessly supplied by your liberal and by your kind instruction and prayers, we made acquainted with the Saviour, and our hearts have been fed with the bread of life which comes down from heaven. We burn with desire to return and impart it to our poor ignorant countrymen." In this pathetic strain, and in a voice of sweet melody, he continued his address about 15 minutes. Every heart beat with sympathetic emotions, and every eye streaming. The exercises closed with a like contribution for the school.

My mind was sorely struck with a sermon advanced by Mr. Harvey in his sermon. I thought was new, and appeared prophetic. I quote only his thoughts:—"This institution is open generally for all heathen youth of good promise, is yet particularly and principally designed for evangelizing the natives of Ojibwee, and other Sandwich islands. This field of missionary labor, is evidently reserved and designated by Divine Providence, for the missionaries of the Society Islands for south, the Sandwich Islands for years past have been completely shut out from the islands. The Sandwich Islands, nearly wrest from us, are yet unoccupied with missions, and are evidently reserved for us, that we are so tardy in our operations, the heathens of those islands are to be given to Christ, by our instrumentality. But we stop here. This is but the stepping stone to a more extended missionary enterprise. The contents of Ojibwee will be but the dawn of a still brighter day. These islands will form a missionary station; and a depot of gospel blessings, to the immense savage population on the western shore of the American continent; to the highest latitude. Ojibwee will be our best route to the western brethren; and we will meet them, shake hands at the foot of the White Mountains. Yours, &c. CHARLES L. CORNWALL."

WORTHY OF IMITATION.

State of New-Hampshire.—At a meeting of the Officers of the 6th Regiment, holden at Wadsworth, May 14, 1838.

1. *Resolved*, That the Officers of said Regiment do not consider it any part of their duty to furnish the Soldiers with spirit, on trainings or on other days.

2. *Resolved*, That the Officers will not give Soldiers any spirit on training days, nor drink themselves while on duty.

3. *Resolved*, That no Officer shall accept of any Soldier after thirty minutes from the time the Soldier shall have been warned to appear, unless he shall give reasonable excuse, and that the Company shall be kept on duty, after the sun has an hour high at night. EVI. PIERCE, Col.

Winchester, May 20th, 1838.

Any Officer disregarding the above regulations, will be considered guilty of unbecomingly like conduct. [Amherst Colonist.]

Drunkennes! PITTSFIELD, Mass. June 3. There is nothing that more brutifies human nature, and even sinks it far below the brute, nothing more completely destroys every sense of shame, honor, dignity and self respect, and species of vice is attended with more fatal and awful consequences, than drunkenness. In almost every other course of iniquity, there may be some hope of reform; we can, by a stretch of virtue, catch a glimpse of light and hope through the dark clouds of guilt and iniquity that envelope the victim of almost any other vice; but when we look at the drunkard, and take a survey of his prospects, O! how dark! The eye of pity and benevolence searches anxiously for a brighter scene, but the darkness of eternal death forms an impenetrable barrier around the unhappy victim, and even to hope. These few remarks are occasioned by the awful and shocking death of John Moore, who died in this town on Friday last. He was discovered in a bar, in this neighborhood, where he had lain for nearly three days without food, himself furnishing sustenance for swarms of flies. Medical assistance was immediately procured, but in vain, nature had been so exhausted,

RECORDED.

TUESDAY, JUNE 23, 1818.

A Father, and a Chief's rod:

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AMERICAN BIBLE SOCIETY.

Among the contributions to this very popular institution, in the month of May last, the following are noticed: From Mrs. Susan F. Bradford, of Burlington, N. J., as a member for life, \$30.—From Mrs. John Pintard, of New-York, as a member for life, and also to constitute her daughters, Mrs. Eliza N. Davidson, of New-Orleans, and Miss Louisa H. Pintard, members for life \$50.—\$150 to constitute Rev. John Joyce, of Augusta, Georgia, a Director for life.—\$30 each to constitute the following clergymen members for life.—Rev. Dr. Jonas Coe, Troy, N. Y.—Rev. Rowell Hawks, Peru, Mass.—Rev. Robert Foster, Stamford, N. Y.—Rev. Amos Nash, Tolland, Conn.—Rev. Joseph Labadie, Jericho, Vermont.—Rev. Seth Williston, Durham, N. Y.—Rev. Larius Hyde, Salisbury, Conn.—Rev. John Blair Hoge, Martinsburg, Virg.—Rev. Asa Blair, Kent, Conn.—Rev. Dr. James Blythe and Rev. Robert M. Cunningham, Lexington, Ken.—Rev. Frederick Hall and the Rev. John Hough, Middlebury College.—Rev. Alexander Gillet, Farrington, Conn.—Rev. Matthew Lurie Perrine, New-York.—Rev. Isaac Van Doren, Hopedale, N. Y.—Rev. Asa Hillier, Orange, N. Y.—Rev. Samuel Whippley, Plattsburgh, N. Y.—Rev. John Robinson, Poplar Tent, North Carolina.—Rev. Isaac Anderson, Maysville, Tenn.—Rev. Erasmus Ripley, Meriden, Conn.—Rev. Robert G. Wilson, Chillicothe, Ohio.—Rev. N. C. Grier, Forks of Brandywine, Penn.—Rev. Joseph Merrill, Middlesex, N. Y.—Rev. D. I. Kimball, Ipswich, Mass.—Rev. Ludovicus Welch, Hampstead.

METHODIST MISSIONS.—COMMUNICATED.

It appears from the Reports of the Methodist Missionary Societies for 1817, that they have Eighty-nine Missions on foreign stations. Besides these, they have about twenty in Ireland, and about many more in Scotland, Wales, and various other parts of England. In the West-Indies alone they have 18,938 members of their communion. They have Missionaries stationed at Gibraltar, Brussels, Antwerp, France, Ceylon, New-South Wales, Sierra Leone, Cape of Good Hope, West-Indies, Nova-Scotia, New-Brunswick, Canada and Newfoundland.

A Floating Chapel for merchant seamen was opened (or rather moored) in Bristol harbor, England, on the 10th of May last. A large flag, inscribed with the word "Ark," was displayed, to denote the purpose to which the vessel was henceforth to be devoted; and Divine Service was performed on board in the course of the day before a numerous assemblage of people.

10,000 children are educated at Charity Schools in Liverpool—7000 by Dissenters—3000 by Episcopalians.

The principal of the Connecticut School Fund, amounted on the 15th of May last, according to the report of the Commissioner of the Fund, to 1,606,673 dollars 89 cents.

ORDINATIONS.

In Boston, on Wednesday last, as pastor of the Church in Brattle-street, the Rev. JOHN GORHAM PALFREY. The Introductory Prayer was made by the Rev. Mr. Thayer, of Lancaster; Sermon by Rev. Dr. Porter, of Roxbury; Ordaining Prayer by Rev. President Kirkland; Charge by the Rev. Dr. Osgood; Fellowship of the Churches by the Rev. Mr. Frothingham, of Boston; Concluding Prayer by Rev. Mr. Coleman, of Hingham.

On the 10th inst. Mr. BROUGHTON WHITE, was regularly inducted into the Ministerial office, as an Evangelist, by the River Association of Ministers in New-Hampshire, acting as an ordaining council. The Introductory Prayer was made by Mr. Z. S. Barstow, candidate for the Ministry; the Sermon was delivered by the Rev. Mr. Wood, of Chesterfield; the Consecrating Prayer was made by the Rev. Mr. Dickinson, of Walpole; the Charge was given by the Rev. Mr. Pratt, of Westmoreland; the Fellowship of the Churches was expressed by the Rev. Mr. Howe, ofbury; Concluding Prayer by Rev. Mr. Arnold, of Abstead. In Brookfield, Rev. JOHN CLARK, to the pastoral care of the Baptist Church and Society in that town.

To-morrow the new Episcopal Church at South Boston, will be consecrated to the service of Almighty God, by the Rt. Rev. Bishop Griswold, of the Eastern Diocese. An organ is erected in the church, from the Franklin Manufactory, in Milk-street. Those gentlemen and ladies who have contributed towards the building of this church, are respectfully invited to attend.

LOSS OF THE SHIP SOLO.

Disaster by Lightning.—The brig Poacher, Miller, arrived at Boston last Wednesday evening, in 15 days from Liverpool, and 34 from Fayal, left in with on the 28th of April, the ship Solo, Stoddard from London, for New-York, with hemp, dry goods, copper, &c. which had been struck with lightning the evening previous and set on fire in lat. 20, 15, lon. 27, then 20 days out. Took off the passengers, 27 in number, and crew, amounting in all to 38, and shortly after the fire burst through the deck, and saw the masts go over the side.

The following account of the disaster furnished by a passenger, and politely handed the editor of the Boston Daily Advertiser, agrees with the minutes made on the log-book.—"On the 27th April, at 9 o'clock, P. M. a body of lightning struck the ship, attended by a singular explosion, dislodging every thing in its passage down the mainmast—the captain with many others on the upper deck were at once knocked down; on the middle deck the same effect was produced, yet in either case no lives were lost. Immediately columns of smoke rose from the hold through every aperture, and such was the strength of the devouring matter, that it must at the same instant have set fire to every part of the cargo which was liable to take fire from it. In this emergency, the thickness of the smoke became such as to prevent further respiration. All rushed on deck in confusion—the lightning still bursting forth, so that the whole sea appeared like a furnace. Here was one of the most distressing scenes that ever was witnessed—the most part of the people half naked, and it being impracticable to return for their clothes, and with no more of the necessaries of life than would be required for about two days subsistence. All that now remained to our hopes was to keep the fire under by blocking up every aperture where the smoke issued, and should this not be effected we were fearful a few hours might close the scene.—The boats could not take two thirds our number, and the tremendous sea also forbade the trial; the hope of falling in with a vessel was precarious, yet the hand of a gracious Providence was over our heads. In this state we continued till next day about 11 o'clock, when the brig Poacher, capt. Malcolm appeared in sight and ultimately saved our lives. The last boat had scarce reached the brig when the Solo's mizzen mast fell by the board, and the mainmast followed in about half an hour after. At this time the flames had burst out in every direction, so that Providence had sent this vessel to our aid in a most critical moment. So great a number of persons being added to those already on board the Poacher, she having before seven passengers, it became necessary to make for the Western Islands for water and provisions.—We arrived at Fayal on the 1st May, where attention was paid to our wants by Mr. Dabney, the American Consul, and other persons, particularly Messrs. Searle, Parker, Bayley and Correa.—Three of the Solo's passengers here went on board the ship Norfolk, for London, seven of the passengers and crew on board the schooner Prudence, Legget, for Halifax, and the remainder have arrived at this port in the Poacher. The persons who have arrived here express the warmest gratitude for the attentions of Capt. Malcolm and of the officers, passengers and crew of the Poacher.

The Hon. E. BANGS, of Worcester, has received from Washington, 65 Pension Certificates for persons whose names are mentioned. 86 applicants were returned for further proof, the names not being found on the army rolls. 32 were returned as inadmissible, 19 because the service was not for 9 months at one time. 5 because the service was not on the continental establishment, 6 because the applicants are marked as having deserted, 1 because he belonged to the Commissary's Department. On 41 Worcester applicants no decision has been made.

Col. Henry Sargent, Aid-de-Camp to the Commander in Chief, is appointed to accompany Gen. MILLER, to Eastport, to witness the surrender of Moose Island, &c. to the United States and this Commonwealth. Lt. Allison, of the U. S. Army, accompanies the Commission as Secretary.

The Animal Flower, (or Rose Fish) mentioned to have been discovered at St. Lucie, are frequently found on the rocks at Nahant, at low water.

To Readers and Correspondents.

The present number of the Recorder completes one half the Third Volume, on which payment for the present year becomes due from those Subscribers who have not paid in advance; and we hope an early opportunity will be embraced to fulfil their part of the conditions of subscription.

The questions of "An Enquirer," would probably lead to a discussion which would be more proper for a Magazine than a newspaper, and for which we should not have room in the Recorder. The Communications on the subjects of Slavery and the New Translation, are unnecessary at present, after what has already appeared. On the former subject, we have an interesting document prepared for our next.

DOMESTIC NEWS.

Release of Wright.

On the 7th of May, Gen. JACKSON ordered Maj. Davis to arrest Capt. Obad Wright, and to take him, in irons, to Fort Hawkins, to await the orders of the PRESIDENT. On the 24, Davis arrested him at Dublin, in Georgia; and on the 28th Judge Birney issued his writ of habeas corpus, at the request of Wright, when the latter was brought before him, and discharged, the Judge deciding that there was not sufficient cause for his arrest. So stands the business.

The Chelaps complain bitterly of the inhuman attack on their old women; and the friendly Creeks are under great excitement at the event. The brave McIntosh has written Gen. Jackson on the subject; and the Gen. has assured the Indians that their father, the President, will see them redressed.

Important!—We learn by the National Intelligencer which came to hand on Sunday, that private letters have been received at Washington, from Georgia, giving the highly important information of the capture of Pensacola by General JACKSON, on the 21st May. Gen. JACKSON is represented to have made certain requisitions, which not being complied with, he attacked the fortress and carried it by storm. No particulars are given of the loss on either side; but if the place was taken in the manner above described, it may have been considerable. The intelligence appears to be authentic, and we await its details with no small degree of anxiety.—Bost. Pal.

A letter from Major General Jackson, dated at his camp before St. Marks, April 9th, to a gentleman in Kentucky, states as follows:—"In the Muckaskey town we discovered evidences of hostility for many years; upwards of three hundred scalps were found; about fifty were found suspended on a painted war pole, on the square, fresh, and of every description, from the tender infant to the aged mother."

Philadelphia, June 13.—The bright hopes of the Husbandman, have in a few places, been blighted by furious West winds, and destructive floods. Some of the congelations are reported to be as large as green eggs, and many larger than hen's. Some fields of grain have been cut down, or washed away; a hog killed, cattle and birds lacerated, and many windows broken. In one place 50 hail stones are reported to have passed through the roof of a house! But compared with the blessings enjoyed, these are less than the smallest spots on the sun's disc.

Extraordinary.—It is mentioned in a Pittsburg paper, that the blood of a mad dog, which was killed in a house in the Shaker Village there, was buried about four feet from the trunk of a pear tree in full bloom; and that the third day after, the tree was completely withered to the highest branches, and that it continued to wither as fast as it cut down. In digging the hole, some of the small roots were cut off, which enabled the poison to mingle with the sap.

FOREIGN NEWS.

FRENCH AFFAIRS.

The London Courier, of the 29th of April, contains the following:—

We have received this morning the Paris Papers of Sunday last. They contain, as we expected, the Communication from his Majesty to the Chamber of Deputies respecting the conclusion of the negotiations for liquidating the claims upon France. The Duke de Richelieu, in a long and temperate speech detailed the circumstances of those negotiations, the burdens which the country still had to endure, and the hopes that now began to dawn, of a speedy release from some of them. He indulged in no ridiculous declamations respecting the injustice of the claims, but he deplored, as he justly might, their necessity. He frankly confessed that the obstacles which impeded the final arrangement of these perplexed and intricate demands would have been insurmountable, but "for the impartiality and moderation of the illustrious mediator whom the confidence of Europe had called to preside over the negotiations."

One point adverted to by the Duke de Richelieu, was the departure of the army of Occupation; and he stated that this question was to be discussed in the approaching Congress of Sovereigns. Upon the probable issue of their deliberations, his Excellency prudently abstained from delivering any specific opinion; but in order to facilitate their immediate departure, should that course of policy be adopted, the means are to be placed in the hands of his Majesty, to pay the residue of the seven hundred millions of francs, stipulated in the 4th article of the Treaty of the 20th Nov. For this purpose, an eventual credit of the 24 millions of rentes, representing a capital of 576 millions, is to be granted, and an account of its application to be laid before the Chamber in the next session.

The French Chambers were manfully making provision to pay the sums their country is doomed for her participation in the spoliation of her late Emperor. It is ascertained, that the whole amount she has paid, or must pay, as the result of the expedition of BONAPARTE from Elba to Waterloo, is One Thousand and Twenty-one Millions of francs; independent of the heavy expenses of the Allied Cautionary Army for 3 years.

The British National Debt in round numbers, is Eight Hundred Millions of pounds sterling; with a floating debt of about forty millions. Enormous as this amount must appear, the paper evidences of this debt will command more solid coin in the market than that of any other nation on earth. A note of one hundred pounds of this stock bearing three per cent. interest, can now command Eighty Pounds in gold and silver.

A Glasgow article says, Mr. Gallatin has failed to conclude a commercial treaty with France.

Mr. Vanclift, in Parliament, has announced that the disposition of the United States towards Great Britain was pacific.

By an official statement published in Russia, there were burnt, after the retreat of the French, the bodies of 243,712 men, and 123,142 horses.

Gen. Gourgard, Aid-de-camp to Napoleon, has left St. Helena, and arrived in England. A quarrel with Gen. Montholon Semoutie, another Aid, was the occasion of his departure. Bonaparte peremptorily forbade the quarrel being settled by a duel.

Murders of M. Fualdas.

The Paris papers continue details of the trial of Bastide, Jausion, and others, for the atrocious murder of M. FUALDAS, a highly respectable magistrate in the south of France. This worthy man was way-laid, carried to a notorious gambling and bawdy-house, most inhumanly murdered, his body thrown into the river, and his blood buried in a dunghill.

This murder made an excitement, in France, which has scarcely a parallel; and had a veil of mystery thrown over it by an incident no ways connected with its perpetration. The incident was this:—A young lady, of a highly respectable family, (Madame MAXSON) had made an assignment with a gentleman to meet him in this languishing house, and being discovered there, in disguise, by Bastide, one of the murderers, was carried into a room to be murdered.—In her extremity she discovered herself to Jausion, another of the murderers, who interceded for her life, on condition that she would take a most solemn oath never to divulge the transactions she had seen, which oath was administered to her. Suspected of being accessory to the murder she has been imprisoned many months, and undergone numerous examinations; and her desire to conceal the intrigue she was detected in, to keep her oath, secreted the names of her paramour, and preserve her deliverer, involved her in a labyrinth of contradictions, prevarications and distress, which those only who have deviated from the pathway of virtue and propriety, can have the most remote idea of. The trial is not yet completed; and all France is alive to its progress, and issue.

The murder was one of the most atrocious on record; and the robbery which succeeded, the most daring. M. FUALDAS was taken alive into Bastide's house, of ill fame in the evening, his mouth gagged, his living body extended on a table, face downwards, and had his throat cut over a pall, into which the blood was received, that the floor might not be stained: His body was then wrapped up, and thrown into the river, with a weight attached to it; and the blood emptied in an adjoining dunghill, and covered over.

Commodore Aury.—Reports from Jamaica state, that Com. Aury, of Amelia Island memory, made a landing with his followers at Samana, [probably on the St. Domingo side of the Samana channel] early in May, and had proceeded to Palenque bay, near the city of St. Domingo, where he had established his H. Q.;—and that the Spanish forces in that city were marching to meet him. The city contains 30,000 inhabitants, Spaniards, Mestizos, Mulattoes, and Abattores—and is well defended by batteries.

MARRIAGES.

In Boston, Mr. George W. Goodale, to Miss Mary W. Glover.—Mr. Edward Bell, to Miss Eliza L. French.—Mr. Nathaniel Everett, to Miss Elizabeth Hodgkins.—Mr. Joseph W. Hodges to Mrs. Margaret R. Rice.—Mr. James Dalton, to Miss Eliza Tilden. Capt. Eben. H. Eaton, to Miss Rebecca B. Bruce. Mr. George H. Clap, to Miss Mary Bonis. In Roxbury, Mr. John Perry to Miss Susan Learned.—Mr. Daniel Knox, to Miss Sarah D. Robbins. In Braintree, Mr. Uriah Tufts, jr. of Malden, to Miss Deborah W. Thomas.—In Medford, Mr. Asa Clarke, to Miss Sally Fairbanks.—In Lincoln, Mr. Wm. B. Johnson, mer. of Augusta, Me. to Miss Hannah Hart.—In Falmouth, Dr. Elisha P. Fearing to Miss Mary Ann Lincoln.—In Abington, Mr. David Floyd, to Miss Mary Ripley.—In Newburyport, Mr. Eben. Russell, to Miss Mary Stone.—In Bangor, Me. Dr. Joshua P. Dickinson to Miss Martha M'Gaw; Mr. Caleb Pillsbury to Miss Elizabeth Hammond.—In Gilmantown, N. H. Mr. Benj. Emerson, of Alfred, Me. to Mrs. Rebecca S. Porter.—On Staten-Island, Rev. David Haskell, to Mrs. Mary Mann.

In Lebanon, Conn. on the 8th inst. by the Rev. Zebulon Ely, Mr. Henry Hyde, bookseller, of Bath, Me. to Miss Maria Hyde, of the former place.

DEATHS.

In Boston, Mrs. Susannah Hadley, aged 23, wife of Mr. Samuel H.—Mrs. Nancy Lillie, 35, wife of Mr. Daniel L.—Mr. David S. Eaton, mer. 42, of apoplexy.—Mr. Richard Hooper, 29—Widow Bethiah Stevens, 54.—Mr. George Anderson, 28.

In Abington, Abigail, daughter of Rev. Samuel Colburn, aged 13 months.

Drowned.—In Cambridge, John Porter Metcalf, only son of Maj. Eliab W. Metcalf, aged 9 years.

In Dorchester, Mr. Joshua Howe, aged 46: Mr. John Eaton, 33.—In Framingham, Mr. William Ballard, 77.—In Salem, Mr. Wm. Dunn, 35.—In Gloucester, Mr. Levi Roberts, 70.—In Marblehead, Wm. Blackler, Esq. 78.—In Chelmsford, Miss Abigail Warren, 25.—In Dana, Mr. Monroe, of small pox.—In Londonderry, N. H. Mr. John Anderson, late of Boston.—In Vermont, Bryan Ransom, Esq. of Poultney.—In Montpelier, Vt. Mr. George S. Walton, 24.—In New-York, William White, Esq. 33, son of Jonas White, Esq. of Watertown, Mass.—In Flatbush, L. I. Rev. Peter Lowe, after a ministry of 30 years.—In Sackett's Harbor, Mr. Lewis White, formerly of Longmeadow, Mass.—In Winchester, Conn. on the first inst. Dea. Alpha Rockwell, aged 50.

In Virginia, John Curman, Clerk of Amherst county, who in a drunken fit, wrapped himself up in paper, set fire to it, and burnt himself to death.

In Baltimore, Mr. Samuel Augustine, aged 27; he was married only the night before his death.

NOTICE.

A QUARTERLY MEETING of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry, will be held at the Hall of the Massachusetts Bank, on WEDNESDAY, the 8th of July, at 10 o'clock, A. M.

On the day previous, at 3 o'clock, P. M. a committee appointed by the board, will attend at the same place to examine the claims of such as may apply for the assistance of the Society.

June 23. ASA EATON, Clerk.

Child's Instructor, for Sunday Schools.

JUST Published, and for sale by LINCOLN & EDWARDS, No. 53, Cornhill, The Child's Instructor, particularly designed for a Spelling Book to be used in Sunday Schools; containing the Elements of the English Language, and Lessons in Orthography & Reading. By HALL J. KELLY. Price \$5.50 per hundred. June 23.

MORE STRAW CARPETING.

JOSIAH DOW, No. 56, Cornhill, has this day received wide and narrow China Carpeting, first chop, which is offered at half the price demanded last season. June 23.

SUMMER HATS.

JOSIAH DOW, No. 56, Cornhill, has just received from auction, one case silk Hats for Gentlemen's wear, very cheap. June 23.

FOUND.

ON the 15th inst. on the Taunton South Poston Turnpike Road, a Paper, containing property of some value. The Owner may obtain the same by proving property and paying charges, on application to MARK FERRIS of Bridgewater. June 23.

clare the truth, with the utmost plainness, has in all our religious interviews been my great object. I have labored in no case to excite angry feelings; nor do I know of any case in which these have specially prevailed.

That what we have experienced has been really a work of God, is evident from its fruit. The thoughtless have been made serious, the vain, pious; the moral, religious. The vicious have been in a number of instances reformed; the self-righteous have been stripped of their filthy rags; and the aspect of society has been on the whole greatly and happily changed.

Those who have been awakened and relapsed into stupidity, and indeed all who remain careless and unconcerned among us, we consider in a very melancholy situation. They begin to give awful evidence of "a reprobate mind." Unless the God of grace, whose calls they have slighted, and whose spirit they have grieved—unless he specially interpose on their behalf; they are undone. That he would speedily appear for their awakening and conversion; build up his own saints in faith and love; keep this little flock in the hour of temptation; and finally own us with all the redeemed on Mount Zion above, we hope may be the prayer of every Christian reader.

EVANG. FORN.

A letter from a gentleman in New-Hampshire, to his friend in Boston, received a few days since, mentions that "there has been an uncommon attention to religion in Chichester, N. H. within a year past. The town contains about one thousand inhabitants; more than one hundred of whom have been added to the church, and several others are hopefully the subjects of renewing grace."

SABBATH SCHOOLS.

"A Sabbath School was established in the meeting-house of the Union Religious Society of Braintree and Weymouth, on the last Sabbath in May, when about one hundred children were present. They were divided into small classes and placed under the care of two superintendents and a proper number of instructors. The number has since increased, and the proficiency of the children is really encouraging, large portions of catechism and Scripture have been committed to memory. We however think it far more important that the understanding should be informed, than the memory overburdened, and consequently recommend proper caution to instructors to use all due means to effect this desirable end."

BENEVOLENCE.

"A number of individuals in the Catholic Congregational Society in Bristol, R. I. have presented seventy-three dollars to their Pastors, the Rev. Henry Wright and the Rev. Joel Mann, to constitute their life-members of the Am. Bible Society. The surplus of this sum the Pastors have given as a donation to the Am. Education Society."

"The ladies in North-Brookfield have presented the Rev. Thomas Snell with \$30, to constitute him a member for life of the Am. Bible Society."

"The Female Evangelical Society of Braintree and Weymouth was organized on Thursday, on which occasion an address was delivered by Rev. Mr. Perkins. An appropriation of thirty dollars from their funds has been made to constitute Mr. Perkins a member for life of the American Bible Society. The surplus funds are voted to the Education Society."

A BIBLE SOCIETY DISSOLVED!

